UNITARIAN MONTHLY

" One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"—*Tennyson.*

No. 207. (Vol. XVII—12). DECEMBER, 1920. ONE PENNY.

This Magazine Stands for UNITY.

(1) The Unity of God.

UNITY is the keyword of Unitarianism. Science proclaims that there is ONE POWER that rules throughout the Universe, and one only. Reason says that there cannot be more than one Infinite containing all, one Creator of all, one Will that controls all. Jesus said: "The Lord our God is one Lord" (Mark 12-29); and he agreed when the Scribe declared: "there is one God, and there is none other but he" (32); the Apostle Paul said: "There is —— one God and Father of all, who is above all, and through all, and in you all," (Eph. 4. 4-6.). Of this One and only God, Jesus asserted that,—"One is your Father which is in heaven" (Matt. 23-9.), and—"The true worshippers shall worship the Father". (John 4-23.), "when ye pray say Our Father!" (Luke II, 2.). Unitarianism holds to this plain teaching of Jesus, following him in the doctrine that there is one God only, one God in one person, whom he names, the heavenly Father. Science and Reason confirm. This doctrine of the DIVINE UNITY is therefore truly Christian, and any statement in any Church creeds, which declares to the contrary, is not the Christianity of Jesus.

Notes and News.

A HAPPY CHRISTMAS to our Readers and Friends, and to everybody wherever possible!

There has been a discussion in the "Inquirer" recently for and against the use of the name "Unitarian"; we are glad to notice that from its issue of November 6th, the "Inquirer" now has a new headline on its title-page openly avowing its connection, stating that it is "A Journal of Free Religious Fellowship and Organ of Unitarian Christianity."

The Autumnal Unitarian Meetings at Leicester were distinctly successful. The concluding public meeting on the Monday Evening drew a large audience. It was held in the hall belonging to the Baptists. An amusing incident happened before the meeting began. It appeared that a Baptist meeting was being held on the same premises in another room, and that a few Baptists got into the Unitarian meeting by mistake, so some one called out: "Any friends who have come for the Baptist meeting are requested to come into another room." At this, a few were seen to rise from their seats in surprise, and departed.

Rev. H. Bodell Smith has consented to undertake three months' work with the Free Christian Church, Narborough-road, Leicester, beginning January 1st.

The Annual Meetings of the Yorkshire Unitarian Union were held at Chapel Lane Chapel, Bradford, October 23rd, Rev. Alfred Hall, M.A., of Sheffield being the preacher. The Report indicated an intention to re-open the chapels at Idle and Elland as soon opportunity permits, and to resume services at Broadway Avenue, Bradford.

The Unitarian Laymen's League was definitely constituted at Leicester on October 23rd., on a national and provincial basis. One of the objects is to aid the circulation of newspapers, periodicals pamphlets, and books tending to widen interest in the movement of a liberal religion." Of course we wish the League every success.

The Autumnal Meeting of the South Cheshire and District Association, was held at Shrewsbury, October 20th, when Rev. Dr. Griffiiths of Congleton, opened a disucssion on the "The Genius of Christianity."

The Eastern Union of Unitarian Churches had its Annual Meeting at Norwich, October 14th, when Rev. H. H. Johnson, of Manchester preached on: "What think ye of Christ?"

The Rev. C. J. Street, M.A., L.L.B., preached the sermon for the Pilgrim Tercentenary Meetings of the International Congress of Liberal religious Christians at Boston, U.S.A., October 3rd. The meetings included a Conference at Plymouth in the First Church of the original Pilgrims. Mr. Street has now returned to England.

Rev. Dr. Tudor Jones, Unitarian of Bristol, invited by the Roumanian Government, has visited Transylvania and the Unitarian Churches there to investigate the true condition of things and has given an account in the "Inquirer."

The Brighton Unitarian Congregation, founded 1797, has just celebrated the centenary of the erection of its present Church building, October 29th, opened August 20th, 1820.

A successful Sale of Work has been held in connection with the Blackley Unitarian Chapel, Manchester, October 28 and 30.

An A.B.C. Sale at Newcastle in aid of the purchase of the house of the minister realised £50.

At the Stockport Unitarian Church, Mr. Edwin Oliver has presented a new Communion Table in memory of his wife; and the sons and daughters of the late Alderman J. G. and Mrs. Johnson have intimated a gift of £500 in memory of their parents consisting of £100 for a new pulpit and £400 to Chapel endowment.

A Unitarian Mayor is elected at Lampeter, S. Wales, and at Stoke-on-Trent.

A successful Sale of Work has been held in connection with the Dundee Unitarian Church which realised £120 in addition to a donation of £21, towards re-decoration and renovation of the interior of the church in celebration of the Jubilee of the opening of the Church, November 20th, 1870.

In connection with Mill Hill Chapel, Leeds, war memorials consisting of a Tablet within the Chapel and a Cenotaph of stone in the Chapel yard facing the City square, will be erected with the names on the Tablet of the men who served, on the Cenotaph of those who made the supreme sacrifice.

Mr. T. Fletcher Robinson, of the Pendleton Unitarian Church has been made a J.P. for Salford.

DEATHS:—Mr. Thomas Holt, formerly of Manchester, at Leamington, October 17th; Major G. O. S. Smyth, D.S.O., M.C, R.F.A., killed at Dublin, October 12th, 30; Mr. C. Dennis, J.P., Bury, October 25th, 73; Kate Redfern Williams, Stockport, October 26th, 61; Mr. F. G. Fordham, J.P., D.L., Royston, Herts., October 28th, 77; Miss A. A. Moffat Edinburgh, October 30th, 75; Mr. Francis Marsh Bowles, of Radlett, Herts., son of Mr. F. D. Bowles, J.P., C.C., by accident on railway, November 5th, 42; Margaret, widow of Dr. Charles Read, Hampstead, Novemver 14th, 74; Sir Douglas W. Owen, Knight, K.B.E., Hyde Park, London, November 15th 70; Mr. F. T. Jefferson, J.P., Lapworth Hall, Warwickshire, November 15th, 66; Miss E. N. Orr, Clonmel, Co. Tipperary, November 8th.

THEY "WENT WEST" TOGETHER.

(The author of this poem, William H. Parr, F.A., U.S.A., 463rd Aero Squadron, wrote with regard to this poem. "The idea of the poem came to me whilst serving in the Field Artillery with the 1st Canadian Division. I once heard one of my drivers express a wish that he would like to take his horses with him if he were to go West. The same shell killed the driver and both horses, and as I am a Montana man and know how a real man comes to love a real horse, I had him buried with a horse upon each side of him, and they now lie sleeping up in the Ypres salient.)

LORD! To Thee I want to make my prayer,
My soul is troubled sore from day to day;
I've never had the chance to know Thee, Lord,
Nobody ever taught me how to pray;
So if my prayer is not as it should be,
Is not as Padre prays on Church Parade,
Please pardon me; forgive what I've forgot,
For at Thy feet my naked soul is laid.
If in the roster kept by Thee above,
My name is next to cease this life fatigue,
And I must fall in with my fallen pals,
A clean life's page behind I want to leave.
Grant that I die where bursting shrapnel sing:
My team upon a gallop toward the foe,
And when my soul at last reports to Thee,
Please let me take my horses where I go.
If it is true what our Padre says,
That there are horses in the land above,
Are there not some spare stalls to hold my two.
My black, my brown, the horses that I love?
They're only common field-artillery plugs,
As I am just a common soldier man;
We've fought and starved together side by side,
I'd like to take them with me if I can.
I know my saddle-black is pretty mean,
And kicks and bites at everyone but me;
Still, when I'm with him he is always good—
Please let me bring him up for you to see.
He'll be ill-treated if I left him here,
Be kicked and cussed and starved until he died;
Please, can't I ride him through the golden streets,
The gentle old brown off horse at his side?
They've carried me on many a weary ride,
They've been my pals, my everlasting joy;
I've nursed them both when they were sick,
And kept their harness burnished like a toy,
And when the grand great, final roll-call comes,
To be the first upon parade we'll try;
O LORD of all, please grant my only prayer
To take my horses with me when I die.

—From "The Abolitionist.

BACK TO THE GOSPEL OF JESUS.

12.—THE INWARDNESS OF CHRISTIANITY.

By the Rev. WILLIAM C. HALL, M.A.

In the articles I have written during the past eleven months readers will have detected that the prevailing note has been of the inwardness of the Gospel of Jesus. This Gospel is not only a revelation of God to the soul; it first of all a teaching, a discipline, a method whereby the soul discovers itself.

In our normal experience the first discovery is of our bodies—only gradually do we learn that our several members are our own; then we find our minds—and if any readers wish to know with what difficulty and often how late we find them, they cannot do better than read Dr. Tudor Jones's little book on "The Training of Mind and Will" (Williams and Norgate, 2s 6d.). But only by means of religion, greatly developed and highly spiritualized, do we discover our souls.

Such is the Christianity of Jesus. It tells man that he possesses a soul, or that he is a soul—having that, being that, we are children of the Father. Then it gives to the soul a discipline for self-discovery and self-realisation, a method whereby God can be experienced.

We think sometimes to prove the existence of God by tracing his presence in the world. But we shall find that God's presence in the world is traced by us just as, and only as, we feel His existence in ourselves. Jesus felt God within as the Father before he found Him in earth and heaven. The inner God, the inner man, the inner life,—these are the theme of Christianity, as it is stripped of the dogmas of Christian denominations and sects and re-studied as the simple and profoundly true religion of Jesus.

To get back to his Gospel is to recover what was in his soul; it is to get beyond doctrine to life.

Unitarianism is more than doctrine; it is the life that was in Jesus. Not what we believe, but what our beliefs make us, is our religion. And our Churches stand—for what? Not merely for certain theological truths, but for the worship and service which these truths can inspire,—worship, as a regular act of love to the Father, and service to all men whom our lives can reach.

Rev. G. W. Thompson, of Portsmouth, has conducted a mission at Mexborough consisting of nine meetings which met with very encouraging success.

THE TATE LIBRARY, STREATHAM, LONDON.

THE practical ethical teaching of Unitarian Christianity naturally results in various forms of social service, public spirit, and philanthropic activity. This is seen in the poor crippled cobbler John Pounds of Portsmouth, the first educator of the ragged children taken out of the streets, and in such wealthy men as the late Sir Henry Tate, Baronet, who provided free libraries for the people, and presented the nation with the famous Art gallery in London known by his name.

Here we are able by the courtesy of the Librarian, to give pictorial representation of the splendid library building presented to the people of Streatham. It was in 1889 that Sir Henry offered to present the site and the building, and in April 1891 the "Tate Library," Streatham was opened. At the inaugural ceremony the donor in a very modest and characteristic speech remarked that "he knew of no better way to help and uplift the people than by placing within easy reach of their homes the beneficial and ennobling influence and advantages offered by a library open to them at all times." Besides this, Sir Henry presented no less than four free public libraries to the parish of Lambeth. He gave £42,000 to the Liverpool University College founded 1881, and even a larger sum to the Liverpool hospitals.

Sir Henry Tate was born 1819 at Chorley, Lancashire, son of the Unitarian minister at that place. His father put him into business in Liverpool where he became a prosperous sugar-broker and about 1874 he removed to London, greatly increased the operations of his firm, and made "Tate's cube sugar" known all over the world. He lived at Streatham where he spent his leisure in the cultivation of the fine arts and accumulated the best private picture gallery in England, which he ultimately gave to the Nation, and spent £80,000 upon a building in which his collection should be housed, the government providing the site of old Millgate Prison. This now famous "Tate Gallery" was opened on July 21st 1892, and Mr. Tate was created a baronet in 1893. He died at Streatham, December 5th, 1899.

The Tate Library at Streatham has become the most extensively used library in the Metropolitan Borough of Wandsworth. It has upwards of 25,000 books representing all classes of literature, the selection being in agreement with the catholicity of spirit which characterised the founder. In 1897 Sir Henry Tate presented the site for a branch library at Balham. For some years he was Chairman of the library Commissioners, and both he and Lady Tate manifested a keen interest in the work of the Streatham Libraries. Apart from his public benefactions Sir Henry Tate bestowed much generous help to people in restricted circumstances and upon whom misfortune had darkened their declining years. Throughout his career he was a loyal and generous supporter of Unitarian Churches and institutions including our Colleges, and his name is perpetuated in the "Tate Scholarship" of the Unitarian Home Missionary College, Manchester, which has been no small help to students preparing for the Unitarian ministry. It is evident that Sir Henry Tate regarded his wealth as a trust, and he nobly fulfilled it in the service of humanity which is also the service of God.

A Memorial Tablet to the men who fell in the war has been unveiled at Moss Side Unitarian Church, Manchester; also at Chowbent Chapel; at Bank Street Chapel, Bolton; and Church of the Messiah, Birmingham.

The Annual Meeting of the N.E. Lancs. U.S.S. Union was held at Burnley with Rev. Dr. Mellone as preacher, November 6th.

THE ADVENT OF JESUS.

In the birth of Jesus there came a new spiritual force into the world of human affairs. That ought to be true in the birth of every human soul, and in a sense it is true, for every human being exerts spiritual influence of some kind which powerfully affects others for good or ill. And there is always something new in each, something different from the influence of every other individual. It is the same nature in all, but with its powers and faculties in different degrees of development and combination. Hence the variations of personality.

In Jesus there was a unique combination of the highest and the noblest powers of the soul in an exceptionally advanced condition of development. He had the some nature as other men but in a more perfect condition. He was not different in kind, but in degree of excellence. His conception of God as the FATHER of all; his clear insight concerning the divinity of Man; his wonderful ideas of the kingdom of heaven on earth; his remarkable faith in the ultimate perfection of all men; his marvellous optimism that all right things are possible and inevitable—were such as to place him far above any of the great Teachers either before or since his time. He was indeed the greatest optimist the world has ever seen. Did he not say: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain (of obstruction), Remove thou hence to yonder place, and it shall remove, and nothing shall be impossible to you" (Matt. 17, 20.)?

His faith is Humanity's noblest ideal. Its ultimate justification will be in its actual realisation in the Christianised community and social order, towards which the evolution of man is tending. His good news is not yet fully appreciated. It is only imperfectly understood. As its wonderful truth dawns more clearly upon men's minds and takes their hearts captive, will they love Jesus the more, and hail him as the great Liberator of men's souls. Thus will humanity become evermore increasingly grateful for his birth, and make of Christmas more and more a festival of rejoicing.

LITERATURE.

"Letters of Theophilus Lindsey" by H. McLachlan, M.A., D.D., Lecturer in Hellenistic Greek in the University of Manchester. The University Press, Manchester, and Longmans, Green and Co., 39, Paternoster Row, London E.C.4, 6s. net.

The output of books from the pen of Dr. McLachlan, Warden of the Unitarian Home Missionary College, Manchester is remarkable. He must be a "demon" for work. Here is another book by him published in the Historical series of the publications of the University of Manchester It is only quite recently that "The Methodist Unitarian Movement" came from the same author preceded by "St. Luke, the Man and his Work," and earlier, the valuable history of "The Unitarian Home Missionary College," and before that the volume entitled: "The New Testament in the Light of Modern Knowledge." This is no mean record in a short time, and in each case a contribution admittedly of no small merit to the ever extending field of useful knowledge. In this present instance Dr. McLachlan's new volume is entitled "The Letters of Theophilus Lindsey." It is not a collection of the letters as the title may seem to imply, but it is a book concerning the letters. The Introtion is a sketch of Lindsey's Life; too little is known of this brave man who opened "the first avowedly Unitarian place of worship in England in 1774, and who had also in 1765 established the first Sunday School in England. Lindsey was an Anglican clergyman with very favourable prospect of high preferment, who in obedience to truth and conscience resigned his living at Catterick in Yorkshire and came to London on the plucky though risky and unpopular venture of starting a Unitarian Church. He did it in Essex Street, Strand, and made Essex Street Chapel a centre of considerable influence. How this came about is explained in his letters (pp. 20-34). Dr. McLachlan divides his Book under the following Chapter headings: (1) Lindsey as a Letter Writer, (2) Lindsey in his Letters, (3) Lindsey and Ecclesiastical Reform, (4) Lindsey and politics, (5) Lindsey and his contemporaries. Each of these subjects is illustrated by quotations from the letters. There is a portrait frontispiece facing the title page, good table of Contents, and at the end is a full Index.

Some of Lindsey's Letters have been published and made use of in Rutt's "Life and Correspondence of Priestley." In 1865 Henry A. Bright, of Liverpool, presented to the Unitarian Home Missionary College two bound volumes of M.S. Letters of Theophilus Lindsey," which have not been published, and a few more have been acquired by the same institution. There is also a collection in Dr. Williams' Library, London. These materials provide "an incentive for a fresh study of Lindsey and his times," and they throw many sidelights upon his disposition and character.

The book is interesting reading. It is filled with matters of historical moment. In producing it Dr. McLachlan has rendered great service not only to Unitarians and Unitarianism, but to Nonconformists generally and to all who are earnest students of history. We commend it heartily to our readers.

For the Children.

By the Rev. H. Fisher Short.

A REAL CHRIST MASS.

Gentle Jesus, meek and mild,
Thou wast once a little child,
Weak, imperfect, just like me;
Help me to become like thee.

Nancy Briggs was not in the best of tempers, even though it was Christmas morning. She grumbled about the jolly things she found in her stocking and wasn't at all grateful to Father Christmas. With Tom and Dick and Bessie, she quarrelled in turn. Her lovely Christmas breakfast, she hardly touched. The other children thought she was silly and naughty and even Father got a bit impatient. Only Mother understood. Mothers are wonderful at understanding: perhaps it is because they love only as mothers can. Anyhow, whilst Mother was sorry Nancy was spoiling things a little; because she understood, she was not distressed. You see, she knew both the cause and the cure. The truth was, Nancy was tired. She had been too excited about the coming of Santa Claus to sleep properly, with the result that she got out of bed on the wrong side. And Mother knew all about it. . . . By and by, it was time to go to the Christmas Service. Nancy didn't want to go and made a fuss. Seeing that Father was getting fed up with Nancy's temper, as he was pulling on his gloves in the hall, Mother drew him in the drawing-room and whispered something that softened the look on his face. On the way to church, everybody was jolly, except Nancy. "A Merry Christmas!" cried everybody to everybody else—except Nancy. Except Nancy, everybody enjoyed the crisp air and gently falling snow. However, the warmth and brightness of the church were more agreeable, and the singing of the carols raised her spirits a little. When the sermon began, Nancy leaned against Mother to listen to the sweet, old Christmas story. Tenderly, the preacher told of the radiant Babe, the happy Mother, the strong, protecting love of the Father, and appealed to the grown ups to love their children as that Child was loved and to receive them in the spirit of Jesus. Now and again, he repeated, "Suffer the little children to come unto me"; and, when he was saying it about the third time, everything seemed to change. The brown beard of the preacher became finer and more shining, his kind eyes more tender, his voice gentler, and his black gown changed into a robe of flowing white. Pulpit, congregation and church vanished, and bathed in sunlight, there stood One with extended arms into which ran little children to be pressed to his big warm heart. But one little girl hung back with down-cast eyes; and she was very like Nancy Briggs. Somehow, she didn't feel good enough to join the others; but the Friend and Lover of all children smiled and said "Come!" Her whole body trembling with joy, the little girl simply flew, just as the other children were beginning to sing; and Nancy, feeling the pressure of a warm, slender arm, opened her eyes and looked up into Mother's smiling face. Finding herself in church, Nancy was dazed and, for a second, disappointed; but, coming to herself, she smiled back at Mother. Her Christmas Day had really begun and, from that moment, everything went merrily and everybody was thoroughly happy.

National Unitarian Temperance Association.

REPORT OF ORGANISER: Since commencing this work in the early part of October, Rev. H. Bodell Smith has sent out 170 circulars, written and posted 50 letters and post cards, read a paper on "Sunday Schools and the Temperance Movement" before the Annual Meeting of the North Cheshire Unitarian Sunday School Union, addressed the Annual Meeting of the Bolton District Unitarian Sunday School Union on the same subject, had a Conference with the Temperance sub-Committee of the Northern Sunday School Federation on the question as to what can be done to stir up more interest in Temperance in our Sunday Schools; he has given a Temperance Lantern Lecture at the Knutsford Unitarian Band of Hope, to the Chowbent Unitarian Band of Hope, at which place over 400 attended; he has made fixtures for Lantern Evenings with the Band of Hope at the Unitarian School Halliwell Road, Bolton, at the Unitarian School, Hindley, and at Stand; he has preached Temperance Sunday sermons at Pendleton and addressed Sunday School on Temperance. The affiliated Sunday School Unions in Lancashire, Cheshire, and Yorkshire have been communicated with, also Sunday School secretaries and ministers. It takes time for Committees to meet and decide to fix dates, so presumably this is as much as could be done in less than a month after first sending out the printed circulars. But time passes, and from January 1st the organising lecturer will be doing three months' ministerial work in Leicester, and consequently he hopes to secure as many fixtures in the north as can possibly be arranged before Christmas. He offers a good Lantern Evening free to any school where there is no band of Hope, to assist in starting one, and to any Unitarian Band of Hope which would be glad of his help, the lantern and operator to be provided by the society visited, and a collection to be taken towards the Lecturer's expenses. Will Temper-

ance people in our Schools, and Band of Hope Committees please arrange fixtures with him at once and thus help on the work he has in hand?

Please note the following authoritative statements:

Dr. Ridge, a medical specialist, said: "Alcohol in large doses is a rapid and deadly poison, and in small doses a slow but sure poison."

Dr. Allinson has stated: that "a man suffers from disease in proportion to the amount of alcohol he consumes."

Sir Andrew Clarke, said: "Seven-tenths of the disease of this country results from drinking."

MINISTERIAL CHANGES.—Rev. Leonard J. Hines, of Huddersfield has been appointed minister of Unity Church, Sheffield; Rev. Irvine Lister, Warrington, has resigned and concluded his ministry, to enter upon a year's course of study at Oxford, and received farewell presentation October 24th, after a strenuous six years' pastorate; Rev. Kenneth Bond, resigned at Chesterfield to take effect next June, Rev. M. B. Skelland, Ph. D., has accepted appointment to the Doncaster Free Christian Church, and has resigned at York; Rev. G. Randall Jones has taken farewell at Pendleton, he and Mrs. Jones receiving presentation gifts, and they have been welcomed to their new sphere at Norwich; Rev. M. R. Scott has concluded his ministry at Sale.

THE UNITARIAN MONTHLY.

One penny, by post 1½d.; 12 copies 10d. post free; 25, 1s. 8d.; 50, 3s. 6d.; 100, 6s. and carriage.

All communications to H. Bodell Smith, Mottram, Manchester.

PICTURES FROM FRANCE.

by the late

CAPTAIN WALTER SHORT, B.A.

The Kings's Own Yorkshire Light Infantry; killed in Action in France, July, 1918.

Preface by Professor T. F. Tout, M.A.
Memoir by Rev. Jno. Ellis.
Word pi tures from the battlefiield to the congregation of Bootle Free Church.

The book—price 4/6—may be obtained from Messrs Sherrat & Hughes, 34, Cross Street, Manchester; and the Boobsellers' Co., 70, Lord Street, Liverpool.

THE INQUIRER.

A Journal of Free Religious Fellowship and Organ of Unitarian Christianity.

It contains Notes of Current Events, Reviews of Books, Articles and Discussions of Special Interest to all adherents of the Liberal Movement in Religion and Social Ethics, Reports of Meetings Denominational and General News of Unitarian and Kindred Churches.

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Post Card Propaganda

What is Unitarianism?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man.

Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE Person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct. God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.—(These post cards 2d. p. doz.)

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From all Newsagents—ONE PENNY WEEKLY.

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THE UNITARIAN AND FREE CHRISTIAN
LAYMEN'S LEAGUE.

Founded at Leicester Conference, October, 1920.

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THE LAYMEN'S LEAGUE: Its Aims and Objects; Its Methods and its Needs.

An Appeal to the Men of the Unitarian and Free Christian Churches.

THE LEAGUE OF LAYMEN has been founded by a representative body of men from all parts of the Country, who have solemnly and whole-heartedly undertaken the great task of re-uniting and consolidating in one Common Fraternity the whole Lay manhood of our movement.

It earnestly recognises the Great Opportunity which exists to-day for a renewed presentation of the fundamental principles of our belief in a Free and Liberal Christianity.

The first Article of its Constitution is

TO PROMOTE THE WORSHIP OF GOD AND THE LOVE AND SERVICE OF MANKIND IN THE SPIRIT OF JESUS.

THE LAYMEN'S LEAGUE stands for the deepening of the spiritual side of life, whereby alone men learn to love and worship God—to love and serve their fellows and their country. The Laymen's League aims to exemplify in actual daily practice the noble concept of the Brotherhood of Man, by contending for an equal opportunity for all men, and by declaring that whatever we claim and expect as our own rights we shall admit to be the rights of others.

ITS AIMS AND OBJECTS: THE LAYMEN'S LEAGUE aims at the sympathetic study and earnest endeavour to understand the great social problems of to-day, which have arisen out of the conflicting demands of Labour and Capital. To use its influence in a fair and just solution of these problems.

THE LAYMEN'S LEAGUE aims at the improving of the quality of citizenship by inducing a keener sense of our individual responsibility and of the faithful discharge of our duties to the State.

THE LAYMEN'S LEAGUE aims at making more widely known the devotion of the Unitarian and other liberal Churches to the essential principles of Christianity and to the practical application of those principles in just efforts to improve modern society.

ITS METHODS:

To encourage laymen to take a more active part in the work of the Churches.

To form a bond of union and closer co-operation between the members of the various congregations.

To keep in touch with individual Unitarians in districts where no kindred congregations exist, and with those who move from one district to another.

To aid the circulation of newspapers, periodicals, pamphlets, and books tending to widen the interest in the movement of a liberal Religion.

To encourage and organise the formation of Branches (or Chapters) whose work shall include (a) Vitalising the work of the Churches and thus stimulating the attendance at the Services; (b) Strengthening the influence and activities of Sunday Schools and broadening the field of religious instruction.

The League is distinctly a corporation of Laymen, officered and controlled by themselves alone. Its organisation is ENTIRELY INDEPENDENT, while in FULLEST HARMONY with all other denominational efforts. Such independence is regarded as fundamentally important for its success.

ITS NEEDS:

THE LAYMEN'S LEAGUE NEEDS FIVE HUNDRED (500) FOUNDATION LIFE MEMBERS who will each subscribe FIVE POUNDS (or more) for the honour and privilege of such membership.

THE LAYMEN'S LEAGUE NEEDS Five Thousand (5000) Foundation Members who will each pay 5s. per annum for the privilege of membership of its Local Chapters and the League itself.

THE LAYMEN'S LEAGUE NEEDS the whole-hearted support and encouragement of every individual man connected with our Movement—to help in the establishment of this great national Effort, and to form a living Brotherhood of men devoted to the teachings of Free Christian religion in their daily life and practice.

THE LAYMEN'S LEAGUE NEEDS an Active Field Secretary, filled with zeal and devotion for this work, who will devote his whole time to travelling the provinces, explaining the great opportunity the League affords, helping to form new Chapters, organising Provincial Councils and speeding-up the Movement everywhere.

THE LAYMEN'S LEAGUE NEEDS, finally, the kindly encouragement and systematic goodwill OF ALL OUR MINISTERS, who will readily appreciate the reason of their non-admission to membership. This omission is deliberately made, in order to emphasise the great and special responsibility of Laymen, to carry on their part in the work of the Churches. It is the Laymen's prime duty to find the ways and means for the support of religious effort and fellowship, so that they cannot pass any of this responsibility on to the Ministry. The more our Laymen recognise this, the more will be the time and opportunity given to our Ministers for carrying out their special duty of Pastoral work, of Study, and of Preaching.

For fuller information, Booklets, Forms of Membership, etc., etc., write to

THE HON. SECRETARY,
Temporary Offices, SOUTHEY HOUSE, COLLEGE GREEN, BRISTOL.